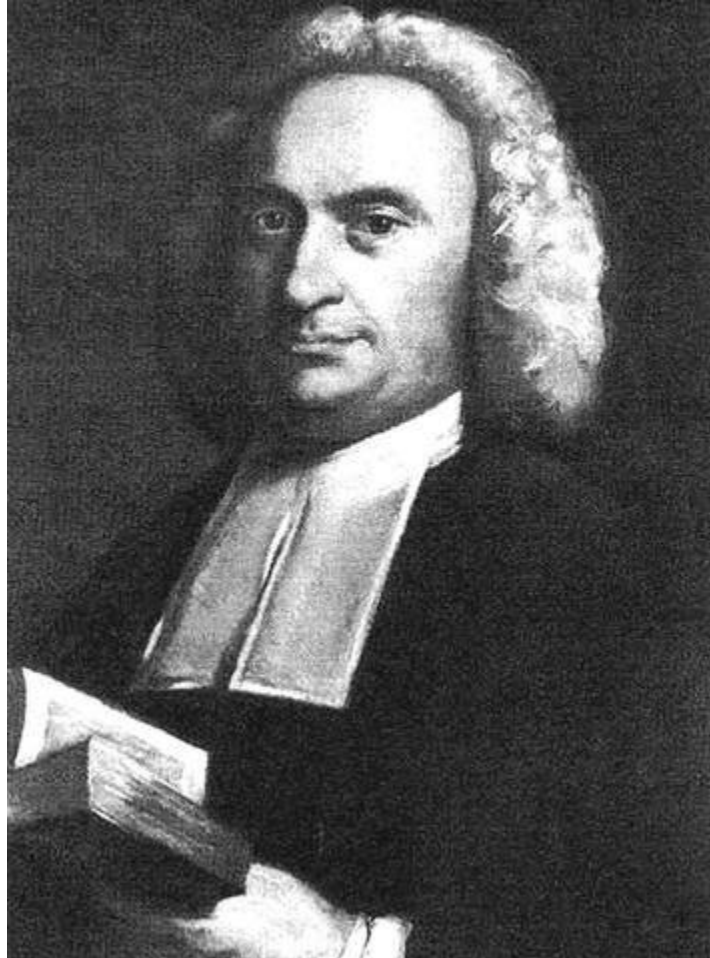


## THE REVEREND DANIEL BLISS



Distinguish between the Loyalist Reverend Daniel Bliss (1714-1764) of Concord, the father, and his Loyalist son Daniel Bliss, Junior (1739-1805) the lawyer of Concord and then of Frederickton, New Brunswick.



Concord's Tories were the Reverend Daniel Bliss of 1st Parish Church and his attorney son Daniel Bliss, Junior, Dr. Joseph Lee, Squire Duncan Ingraham, Colonel Charles Prescott, and Captain Jonas Minott.





**REVEREND DANIEL BLISS**

**REV. DANIEL BLISS**

**1714**

June 21, Monday (Old Style): [Daniel Bliss](#) was born in Springfield, Massachusetts.



**REVEREND DANIEL BLISS**

**REV. DANIEL BLISS**

**1732**

In [Concord](#), Hugh Brooks, John Jones, Samuel Heywood, Ephraim Brown, and Samuel Chandler were Selectmen.

In [Concord](#), Samuel Heywood was Town Clerk.

In [Concord](#), Samuel Merriam continued as Town Treasurer.

In [Concord](#), 2 to 5 Clerks of the Market would be chosen each year, until 1800.

Samuel Chandler was [Concord](#)'s deputy and representative to the General Court.

A committee was appointed to dispose of the existing common and ministerial land in [Concord](#) and invest the proceeds of the sale in other real estate. The committee consisted of the Reverend [John Whiting](#), James Minott, Jr.,<sup>1</sup> John Fox, and Samuel Heywood. What they purchased was some "ministerial pasture and plow land" west of the town Alms House and Poor Farm. During the Reverend [William Emerson](#)'s tenure this property would be sold for £75, or \$250, and he would receive the interest on that principal, amounting to an annual \$15. In consequence of losses sustained during the revolution, however, the value of this property would fall from

1. James MINOT (2) of Dorchester, son of John Minot (1) and Lydia Butler MINOT, born on September 14, 1653, graduated from [Harvard College](#) during 1675, taught the grammar school for some years; removed to [Concord](#), preached and studied physic; got married in about 1684 with Rebecca Wheeler MINOT, daughter of Timothy Wheeler, had Rebecca MINOT, born on February 9, 1685; Lydia MINOT, born on March 12, 1687; Mary MINOT, born on November 16, 1689; Timothy MINOT, born on June 18, 1692; James MINOT (3), born on October 17, 1694; Elizabeth MINOT, born on January 29, 1697; Martha MINOT, born on April 3, 1697; Lucy MINOT and Mercy MINOT, twins born on April 15, 1702; and Samuel Minot, born on March 25, 1706; freeman 1690, when the name is spelled MINERD. His wife Rebecca Wheeler MINOT died on September 23, 1734 and he died on September 20, 1735.

## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

\$250 to nearly \$100.

[Concord](#) managed to pay the princely sum of £50 to maintain its grammar school in the center of town in this year, plus £30 to provide for the “out-schools” in the other sections of the town, and thus was able to oblige its schoolmasters to tutor the scholars in reading, writing, and cyphering at no charge to their families.

Construction of the tavern in [Concord](#), Massachusetts of Captain Ephraim Jones, Innholder and Gaol-keeper, at which *Kehonosquah* Sarah Doublett would be spending her last years.<sup>2</sup>



The town of [Concord](#) sold, for 5 years, permission to place a weir across the Concord River, primarily for the interception of the annual spawns of pelagic fishes. This leasing out of the fishing rights would continue until about 1800.

ZOOLOGY.— The *fish* formerly most abundant in [Concord](#) were salmon, shad, alewives, pike or pickerel, dace (*cyprinus leuciscus*, a small fish resembling the roach), and some others. Beside affording to the inhabitants an important article of food, for several years after the town was settled they were used as manure for agricultural purposes. They produced a luxuriant growth for one season, but tended to impoverish the land. Some diminution of their numbers took place when the dams were erected across the river in Billerica in 1712; and unsuccessful petitions were presented to the General Court to have these obstructions removed, on account of the fisheries. They were notwithstanding the source of considerable revenue to the towns from sales which were made to people living in other towns. At certain seasons of the year the fish-officers of Concord went to the dams in Billerica to see that the sluice ways were properly opened to permit the fish to pass. The exclusive right to the fisheries was sold by the town in 1732, for five years, at £5 per year; and the purchaser had the privilege of erecting a weir across the river to aid him in taking the fish, a plan which was practiced by the Indians before the town was settled by the English. This right continued to be sold in that manner and for

2. This building would come to be known as the Wright Tavern. You can wet your whistle there yet today.



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

nearly the same amount, till about 1800. There were six principal fishing-places, viz., south of Mr. Dennis's, west of Deacon Hubbard's, nearly opposite Lee's hill in Mr. Merrick's pasture, against the Brown farm, and down the river near Ball's hill. Since the interruption by the Middlesex Canal, and the factories at Lowell, those once welcome visitors in our waters, salmon, shad, and alewives, have taken up their summer residence in waters more easily accessible and have totally deserted these peaceful shores. The principal fish, which no inhabit these waters, are pike, perch, lamprey and common eel, pout, and several other smaller fish.<sup>3</sup>

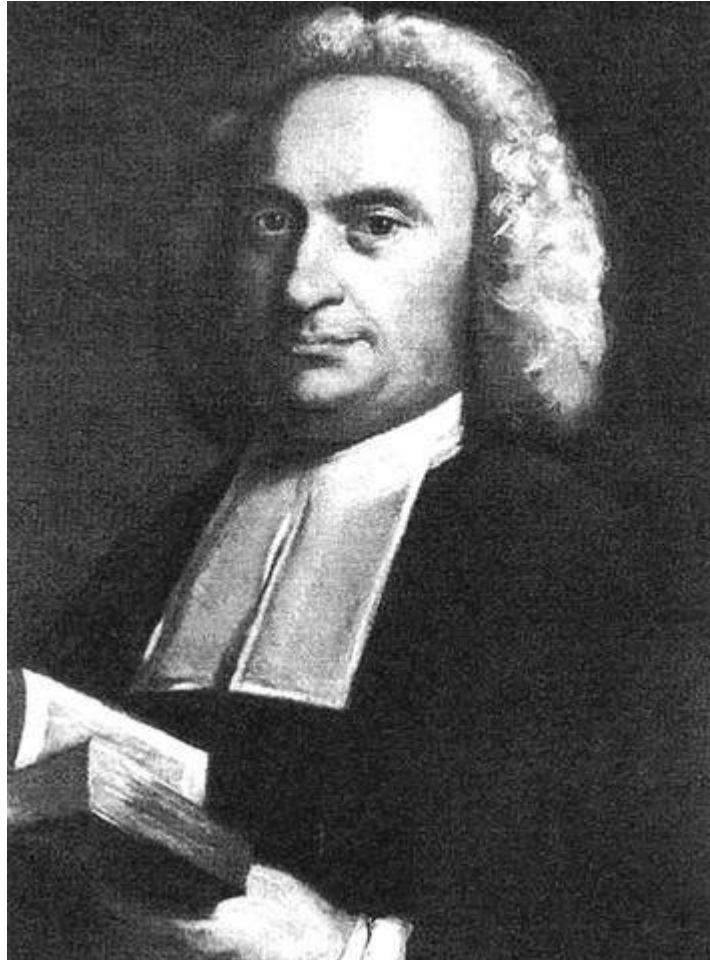
3. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD:....](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)

## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

Either in this year or in 1734 (accounts vary), James Temple was born in [Concord](#), to Benjamin Temple and Aigail Waite Temple.

[Daniel Bliss](#) graduated from [Yale College](#).



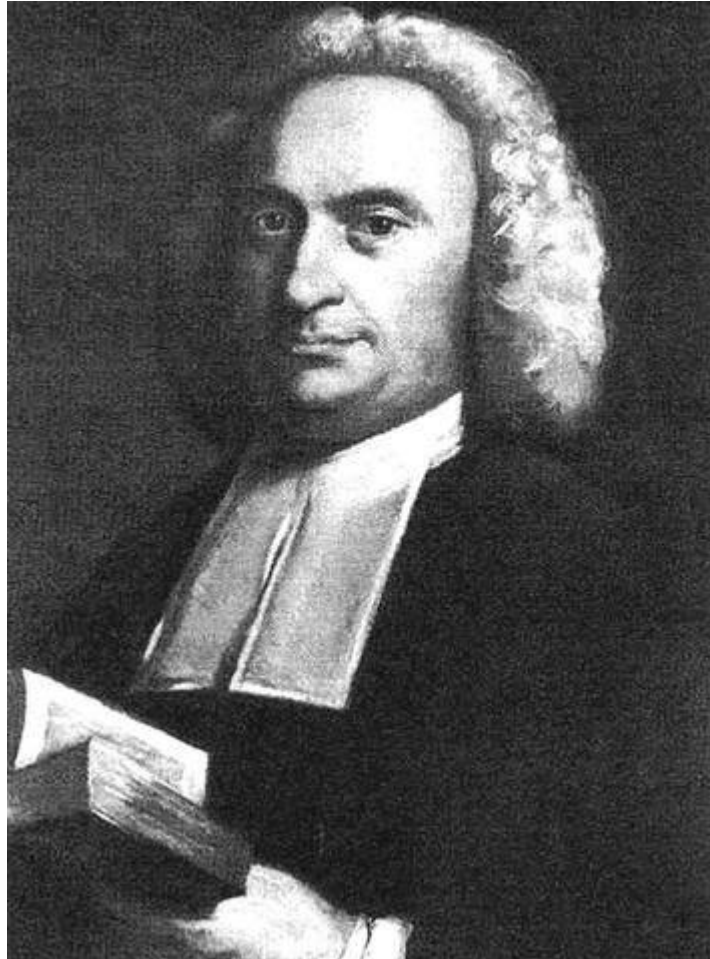
At this point a new town was incorporated, to consist of portions of Lancaster, Groton, and Stow west of [Concord](#), subject to the proviso that the inhabitants “Settle a learned and Orthodox Minister among them within the space of two years and also erect an House for the publick Worship of God.” It is uncertain how or when this locale in Worcester County had acquired a name such as “[Harvard](#),” although we are aware that the Willard family, which was among its 1st settlers and were large proprietors in this new town, did have connections with the college in the town of Cambridge in the Massachusetts Bay Colony, “Harvard” College, of which college Jonathan Belcher, Governor of the Massachusetts Colony at that time, was a graduate.

**HARVARD TOWN HISTORY**

1738

July 22, Saturday (Old Style): The [Reverend Daniel Bliss](#) and Phebe Walker were wed in Springfield.

August 22, Friday (Old Style): The [Reverend Daniel Bliss](#) was chosen, by a vote of 70 town residents over 32, as the new minister for [Concord](#), to replace the dismissed Reverend [John Whiting](#) at the 1st Parish Church.



The dismissal of Mr. Whiting left the church again destitute of a minister. It did not, however, long remain so. The Rev. Daniel Bliss was chosen by the church, August 22, 1738, in which act the town concurred, 14th September, 70 to 32. October 19, it was voted, 63 to 12, to give him £500 as a settlement and £200 as a salary, in the old-tenor province bills of credit. The settlement was subsequently paid by the sale of town lands. February 14, 1739, was appointed for his ordination, when a council of seven churches, of which the Rev. John Hancock was moderator, convened for the purpose; but some difficulties having arisen, it adjourned, and met again on the 6th of March, with two additional churches, called by the church, and three by the dissatisfied members. By the decision of this council it was agreed to abide. The charges brought against Mr. Bliss were principally personal. But the council, after a full examination,



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

came to a result in his favor on the 7th of March, when his ordination took place.

On this occasion, the Rev. John Barnard, of Marblehead, made the introductory prayer; the Rev. William Williams, of Weston, preached from Acts xxvi. 17, 18; the Rev. Ebenezer Hancock, Sen., of Lexington, gave the charge; and the Rev. John Gardner, of Stow, the right hand of fellowship. The church, at this time, consisted of 85 members, 35 males and 50 females.

This was an important era in the ecclesiastical history of New England. Much of the zeal which had characterized the churches at an early period had subsided; the sermons from the desk had become cold and formal; and spiritual lethargy and indifference ensued. About this time a powerful revival of religion commenced in many churches in the colony. These remarks will be true, whether applied to the general history of the country, or the particular history of Concord.

Mr. Bliss was one of the most distinguished of the clergy, who, at that day, were denominated by their opposers *new lights*. He introduced a new style of preaching, — bold, zealous, impassioned, and enthusiastic, forming a striking contrast to that the church had previously enjoyed. The truths of divine revelation, which people from infancy had been taught to regard with reverence, were now exhibited in a manner new and surprising. And it had a powerful effect. The attention of the people generally was soon greatly awakened, and their feelings were excited on the subject of religion.<sup>4</sup>

4. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD:....](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



**REVEREND DANIEL BLISS**

**REV. DANIEL BLISS**

**1739**

[Daniel Bliss, Junior](#) was in his mummy's tummy while his daddy, the [Reverend Daniel Bliss](#), was becoming in this year the pastor of the 1st Parish Church in [Concord](#).

In [Concord](#), Chambers Russell, Samuel Chandler, Samuel Heywood, Joseph Wright, and John Jones were Selectmen.

In [Concord](#), Samuel Heywood was again Town Clerk.

In [Concord](#), Joseph Barrett was again Town Treasurer.

Samuel Chandler was [Concord](#)'s deputy and representative to the General Court.

February 14, Saturday (1738, Old Style): A council of 7 churches, moderated by the Reverend John Hancock, convened at [Concord](#) for the ordination of the [Reverend Daniel Bliss](#) as the new minister at the 1st Parish Church of Concord. Some objections arose which caused the group to adjourn to meet again on March 6th, the new meeting to include two additional churches selected by the church in Concord, plus three additional churches selected by the objectors.

The dismissal of Mr. Whiting left the church again destitute of a minister. It did not, however, long remain so. The Rev. Daniel Bliss was chosen by the church, August 22, 1738, in which act the town concurred, 14th September, 70 to 32. October 19, it was voted, 63 to 12, to give him £500 as a settlement and £200 as a salary, in the old-tenor province bills of credit. The settlement was subsequently paid by the sale of town lands. February 14, 1739, was appointed for his ordination, when a council of seven churches, of which the Rev. John Hancock was moderator, convened for the purpose; but some difficulties having arisen, it adjourned, and met again on the 6th of March, with two additional churches, called by the church, and three by the dissatisfied members. By the decision of this council it was agreed to abide. The charges brought against Mr. Bliss were principally personal. But the council, after a full examination, came to a result in his favor on the 7th of March, when his ordination took place.

On this occasion, the Rev. John Barnard, of Marblehead, made the introductory prayer; the Rev. William Williams, of Weston, preached from Acts xxvi. 17, 18; the Rev. Ebenezer Hancock, Sen., of Lexington, gave the charge; and the Rev. John Gardner, of Stow, the right hand of fellowship. The church, at this time, consisted of 85 members, 35 males and 50 females.

This was an important era in the ecclesiastical history of New England. Much of the zeal which had characterized the churches at an early period had subsided; the sermons from the desk had become cold and formal; and spiritual lethargy and indifference ensued. About this time a powerful revival of religion commenced in many churches in the colony. These remarks will be true, whether applied to the general history of the country, or the particular history of Concord.

Mr. Bliss was one of the most distinguished of the clergy, who, at that day, were denominated by their opposers *new lights*.



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

He introduced a new style of preaching, – bold, zealous, impassioned, and enthusiastic, forming a striking contrast to that the church had previously enjoyed. The truths of divine revelation, which people from infancy had been taught to regard with reverence, were now exhibited in a manner new and surprising. And it had a powerful effect. The attention of the people generally was soon greatly awakened, and their feelings were excited on the subject of religion.<sup>5</sup>

March 6, Friday (1738, Old Style): A council of 12 churches, moderated by the Reverend John Hancock, convened at [Concord](#) for the ordination of the [Reverend Daniel Bliss](#) as the new minister at the 1st Parish Church [1ST PARISH CHURCH](#) Concord. After personal objections to Mr. Bliss had been resolved, a decision to ordain was reached.

March 7, Saturday (1738, Old Style): The [Reverend Daniel Bliss](#) was ordained as the new minister at the 1st Parish Church [1ST PARISH CHURCH](#) [Concord](#), in place of the dismissed Reverend [John Whiting](#).

5. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;....](#) Boston MA: Russell, Odiorne, and Company; Concord MA: [John Stacy](#), 1835  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)

1740

At the intersection of Main Street and Sudbury Road in [Concord](#), James Holden erected what is now known as the Nathan Brooks House. It has been used not only as a home but also as a tavern, called the "Black Horse." (Deacon Samuel Miles and 19 other disaffected members of the 1st Parish Church would meet there in 1745 when they became distressed by the preaching of the [Reverend Daniel Bliss](#), to form what would be know as "West Church," or the "West Congregation," or disparagingly, as the "Black Horse Church." By 1800 postmaster John L. Tuttle would turn this building into the local post office. Nathan Brooks and his 2d wife Mary Merrick Brooks would live in this structure from their marriage in 1823 until Brooks's death in 1863 and Mrs. Brooks would continue in this house after his death. The building would be bought by [William Munroe](#), [founding benefactor of the Concord Free Public Library](#), in preparation for construction of the library building, and moved in 1872 to what is now 45 Hubbard Street. It is now known as the Nathan Brooks House.)



OLD HOUSES

March 18, Tuesday (Old Style): The home of the Royal governor in [New-York](#)'s Fort George and the nearby Dutch church were destroyed by fire.

[Daniel Bliss, Junior](#) was born in [Concord](#), son of the [Reverend Daniel Bliss](#).

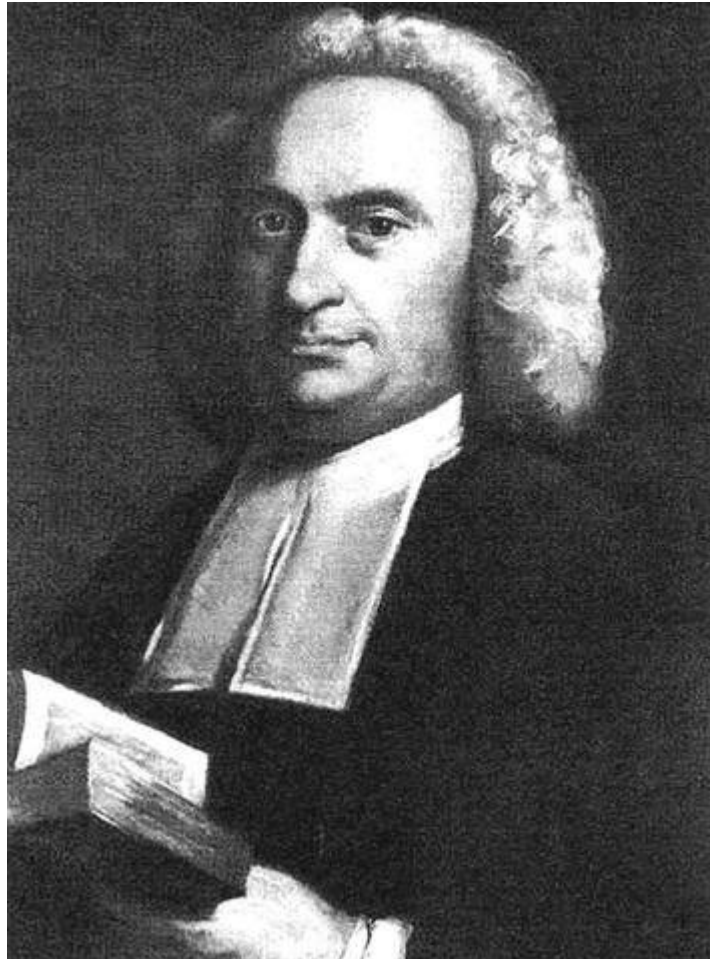
[DANIEL BLISS](#) [of [Concord](#)], son of [Rev. Daniel Bliss](#), was born March

## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

18, 1740, and graduated [at [Harvard College](#)] in 1760. He read law with Abel Willard, Esq., of Lancaster, and was admitted to the bar in Worcester County in May, 1765, and soon after commenced practice in Rutland. He removed to [Concord](#) in 1772. He married a daughter of Colonel Murray of Rutland, and, in imitation of his father-in-law, embraced principles opposed by the "sons of liberty." In March, 1775, he left Concord, and was afterwards commissary in the British army at [Québec](#). He subsequently settled in Fredericktown, New Brunswick, where he was a counsellor at law, and afterwards chief justice of the Court of Common Pleas. He died in 1806, aged 66. His was the only estate in Concord confiscated by the government. He was a man of great talents, popular manners, and energy of character.<sup>6</sup>

July: Several 1st Parish Church members in [Concord](#) signed a petition against their minister, the [Reverend Daniel Bliss](#), leading to the appointment of 2 investigative committees.



The dismissal of Mr. Whiting was not approved by every inhabitant; and, as has been shown, there was not entire unanimity in settling Mr. Bliss. Under these circumstances, his character and preaching were likely to be carefully examined,

6. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD;...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)

(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

and all his errors exposed. As early as July, 1740, several brethren "made application to the church for redress"; and Messrs. Timothy Minott, James Minott, Samuel Heywood, Samuel Merriam, and Nathaniel Whittemore, were chosen a committee "to hold a Christian conference with them, and to receive and report their particular grievances to the church." At the same time, Messrs. Timothy Wheeler, Jonathan Ball, and John Jones, were chosen a committee to obtain from others the reason for absenting themselves from the communion. It does not appear that reports were made till the following year. Not being satisfied, the aggrieved brethren requested the church to join with them in calling in a council, but it was refused.<sup>7</sup>

JOHN WHITING

October 5, Sunday (Old Style)-27, Monday (Old Style): The 5 children (at 11 months of age to almost 7 years) of Ephraim Hartwell (1) and Elizabeth Heywood Hartwell of [Concord](#), Ephraim Hartwell (2), Samuel Hartwell (3), John Hartwell (4), Elizabeth Hartwell (3), and Isaac Hartwell, all died within a short time of one another of the same sort of what was described as a "throat distemper" (we believe this to have been diphtheria, since that illness usually attacked those under age 10 and was highly contagious).

The [Reverend Daniel Bliss](#) began keeping a diary (he would continue this recordkeeping until 1761, and the manuscript would later fall into the hands of his descendant Dr. Edward Waldo Emerson). It must have been during this same general period that the Reverend and Phebe Walker having created their 1st child, [Daniel Bliss, Junior](#), and the Reverend having been established as the pastor of the 1st Parish Church in [Concord](#), they began to elaborate their housekeeping, by purchasing the set of hand-carved Queene Anne chairs with pointed horse-bone feet and gracefully curved backs, chairs which are on display today in the Old Manse (not yet constructed).

7. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;....](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



REVEREND DANIEL BLISS

REV. DANIEL BLISS

1741

October 13, Tuesday (Old Style): The Reverend [George Whitefield](#) preached at the 1st Parish Church of [Concord](#).

On the 13th of October, 1741, the celebrated Whitfield first visited Concord. "About noon," says his Journal, "I reached Concord. Here I preached to some thousands in the open air; and comfortable preaching it was. The hearers were sweetly melted down. About £45 was collected for the orphans. The minister of the town being, I believe, a true child of God, I chose to stay all night at his house, that we might rejoice together. The Lord was with us. The Spirit of the Lord came upon me, and God gave me to wrestle with him for my friends, especially those then with me. They felt his power. [Brother B\\*\\*s](#), the minister, broke into floods of tears, and we had reason to cry out it was good for us to be here. O blessed be thy name, O God, for the sweet refreshing in our way towards the heavenly Canaan."

The preaching of Whitfield, though somewhat resembling that of [Mr. Bliss](#), tended to keep alive and increase these powerful religious feelings. The number of those who publicly professed religion, and joined the church in full communion, was unusually large. *Fifty* joined in 1741, and *sixty-five* in 1742. *Eighteen* in one day. The feeling pervading society was such, that religious meetings were held every day in the week; hundreds sought advice from their pastor; and persons might often be seen, apparently suffering under extreme agony from a sense of their guilt, or in an ecstasy of joy under the consolations of religion. This revival, though attended with much enthusiasm in feelings and action, and extravagant pretensions to religious influences, produced the most salutatory effects on many individuals. As is ever the case when the attention of the people is called to think seriously on the subject, the number of those who were reformed and became really pious, is stated to have been very great.

But though productive of much good, many evils resulted from the proceedings of those times. Much controversy and division in towns took place, which hardly find a parallel in modern times, and in which most of the leading clergymen of the colony were engaged as partisans or counsellors. Concord partook largely in these troubles. An unhappy controversy was here generated, which continued many years, and produced some important revolutions in the town. This controversy involved so many principles of importance to the church generally, and to this town in particular, that I trust I shall be excused for minuteness of detail.<sup>8</sup>

October 21, Wednesday (Old Style): [Phoebe Bliss](#) was born to [Phoebe Walker Bliss](#) and the [Reverend Daniel Bliss](#) (she would get married with the Reverend William Emerson, pastor of the church of Christ, successor to her father as pastor of that Concord church).

[PHEBE BLISS EMERSON RIPLEY](#)

8. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:....](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)

(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



**REVEREND DANIEL BLISS**

**REV. DANIEL BLISS**



**REVEREND DANIEL BLISS**

**REV. DANIEL BLISS**

**1742**

June: The church difficulties at the 1st Parish Church of [Concord](#) led to the creation of a theological council.

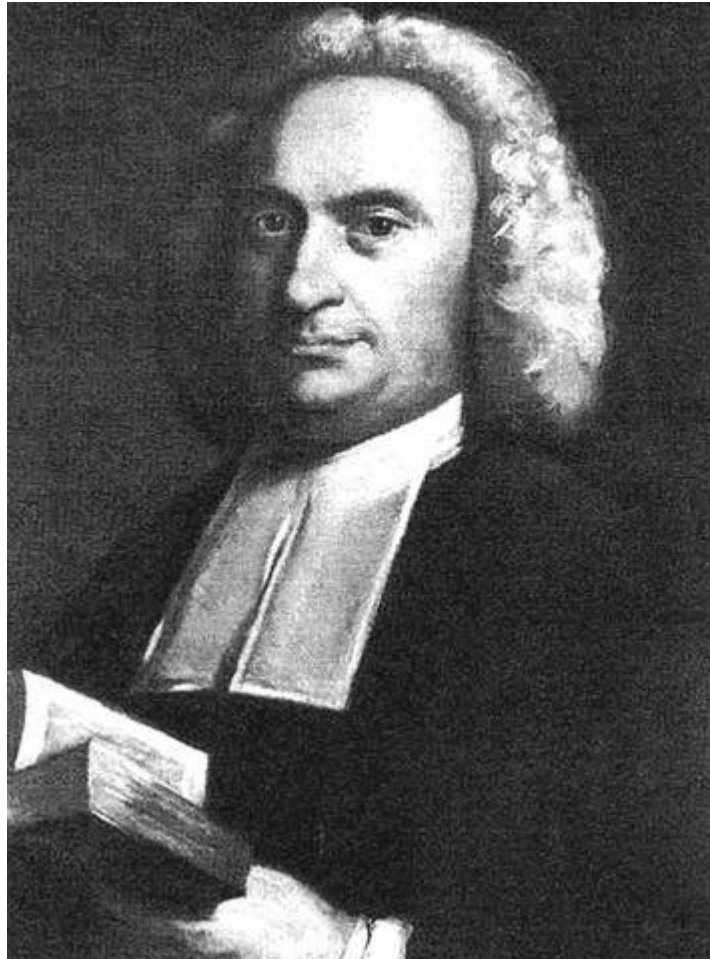
According to the Reverend Abijah P. Marvin's HISTORY OF THE TOWN OF LANCASTER, MASSACHUSETTS (1879, page 243):

The churches enjoyed quiet and harmony during the greater part of the ministry of Rev. Mr. Prentice; but bitter dissensions broke out before his decease. In these he was involved, and the whole community took a deep interest in the controversies which were rife. The [Rev. Mr. Bliss](#) of Concord, had trouble with his people and several councils were called to compose matters, without success. The history is given at some length in Shattuck's HISTORY OF CONCORD (Ch. XI) and may be read with profit at this late day; but it need not divert us from the current of our own history, except so far as the church and minister of this town were mixed up in the strife. The church was represented in an ex parte council called by the opponents of [Mr. Bliss](#), and held in June, 1742. This council justified the action of those by whom it was convened. The church in Concord was divided; but after all this commotion, the majority adhered to their minister and he died in his pastorate after a very successful ministry. It is clear that Mr. Prentice did not approve the course of [Mr. Bliss](#), in some particulars; but there is nothing to show that there was a difference between them in relation to the essential truths of the Gospel.

**REVEREND DANIEL BLISS****REV. DANIEL BLISS****1743**

June 21, Tuesday (Old Style): There was another meeting of a theological council in [Concord](#), one entirely distinct from the other theological council that had been created in the previous year. These 2 councils would be meeting separately in Concord during the same time period!

June 24, Friday (Old Style): One of the 2 theological councils meeting in [Concord](#) to consider what to do about the 1st Parish Church unrest there reported that the complaints against the [Reverend Daniel Bliss](#) were well founded, and that unless corrections were made, it was proper for them to separate themselves. (The other theological council would adjourn without coming to any decision other than to recommend recourse to some sort of joint council.)



In consequence of the dissatisfaction that prevailed, the church had also called in the aid of a council, of which the Rev. Samuel Moody, of York, was moderator, and which met here, June 21, 1743, "to hear and consider these proceedings, and inform them, if in any thing they have deviated from the rules of the gospel." Messrs. Deacon Dakin, Nathaniel Billings, John Dakin, Daniel Adams, David Whittaker, Nathaniel Ball, David Melvin, Nathaniel Whittemore, and Timothy Wheeler, were chosen on various committees to confer with the council on different subjects.



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

Both of these councils were in session in Concord at the same time. That called by the disaffected brethren had requested [Mr. Bliss](#) to appear before it, to refute any charges which might be brought against him; but he refused to recognize them as the proper tribunal, before whom he or his church ought to appear. The church's council were then invited to unite, and both to sit together as a mutual council. This was also refused. And they came to a result, June 24, 1743, in which they state that the complaints of the aggrieved brethren were well founded, and advise them to secede from the ministry of [Mr. Bliss](#), and support public worship among themselves, unless proper acknowledgments and reformation, agreeably to their views, took place.

The other council, after examining all the proceedings of the church, from December, 1741 to that day, and the charges of the aggrieved brethren, adjourned without coming to a result, only advising the church to consult with the aggrieved brethren, and invite an additional number of churches to join them at their adjourned meeting, and then to sit as a mutual council. This was consented to by both parties; and a council, consisting of ministers and delegates from fourteen churches, met here September 13, 1743. The ministers were the Rev. Nathaniel Rogers and Samuel Wigglesworth, of the first and third churches in Ipswich; Samuel Moody, of the first church in York; Israel Loring, of Sudbury; William Williams, of Weston; Peter Thatcher, of [Middleborough](#); John Cotton, of Newton; Nathaniel Appleton, of Cambridge; Joshua Gee, of [Boston](#); Wareham Williams, of Waltham; Joseph Parsons, of Bradford; Ebenezer Turell, of Medford; David Hall, of Sutton; and Solomon Prentice, of Grafton. John Cotton was moderator, and Joshua Gee and Nathaniel Rogers, scribes. It continued in session six days. Ten of these fourteen ministers, with the [Rev. Mr. Bliss](#), were part of the hundred and sixteen who had fully approved the existing revivals, "as the glorious work of God," and given in their attestation at the meeting in Boston on the 7th of the preceding July.<sup>9</sup>

Twenty-two articles of grievance, containing "exceptions against the doctrines, discipline, and conduct of the reverend pastor of the church," obtained a full and impartial examination. These charges involved some of the points of theology most disputed at that time. The following extracts from the complaints, [Mr. Bliss](#)'s defence, and the result of council, are given as examples.

COMPLAINT 5th. - "His asserting that every person that was converted must know it; and afterwards denied the same."

*Defence:* - "That all persons converted, when adult, must receive a change so great that they will necessarily be acquainted therewith, is what I believe; but at the same time, that they shall as certainly know this to be true and real conversion to God, is what I deny."

*Result of Council.* - "We judge that many who are converted do know it, and that it is the duty of Christians to give all diligence to make their calling and election sure; yet the doctrine that [Mr. Bliss](#) hath taught, namely, that every person that is converted must know it, it what we apprehend to be unsound; but in what he offered to the council he expressed

9. Christian History, Emerson's History of the First Church, page 190, Trumbull's Connecticut, Chauncy's Seasonable Thoughts, and Edwards's and Whitfield's Works, may be consulted for a history of those times.



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

himself more cautiously to our satisfaction."

COMPLAINT 6th. - "[Mr. Bliss](#) hath asserted that the main reason any man cannot enter in at the strait gate, is because they are not elected."

*Defence.* - "The truth of what you object against, I think clear from the word of God in many places, particularly Romans xi. 5-8. The originating cause of the salvation of any of the children of men, I believe to be the electing goodness and grace of God; and of consequence the main cause why others are not saved as much as those that be, is because they were not elected; but with the same breath desire to have it well remembered, this is no excuse for us continuing in unbelief."

*Result:* - The charge "was fully proved. We judge [Mr. Bliss](#)'s expressions very improper, tending to make an ill improvement of the important Scriptural doctrine of election."

COMPLAINT 8th. - "In mentioning that text, 'He that believeth not is condemned already,' he said, 'But I say he is damned already; every person that hath not a true saving faith is in a state of damnation; you believe, and so doth the devil; but your faith is a cursed, damned faith."

*Defence:* - "I hold that every man that believeth not is damned according to the sense and meaning of John iii. 18; that he is kept out of hell by mere unpromised, unconventional mercy and goodness; that all faith which produceth not good fruits working by love, &c., is accursed and soul-destroying, I have said, and purpose still to say it, though some may be offended."

*Result:* - "Voted that the expressions are very unsuitable and improper."

COMPLAINT 10th. - "[Mr. Bliss](#) said in a sermon that it was as great a sin for a man to get an estate by honest labor, if he had not a single aim at the glory of God, as to get it by gaming at cards or dice."

*Defence.* - "I am suspicious whether you have done me justice; because I can find no such expressions in my written sermon on 1 Cor. x. 31. The nearest thereto is this: 'If husbandmen plow and sow that they may be rich, and live in the pleasures of this world, and appear grand among men, they are as far from true religion in their plowing, sowing, &c., as men are, that game for the same purpose.' If I had the same expression which you mention, I suppose it to be true in this sense only; that they are both enemies to God; self-lovers, self-seekers, and idolaters. That the one doth not take more sinful ways in carrying on his designs against God, I never thought of affirming."

*Result.* - "Voted that the expression are unwarrantable and of dangerous tendency; and therefore ought to be carefully guarded against. But [Mr. Bliss](#) in his vindication, declared he was not apprehensive of his every having delivered himself as testified by the witnesses."

COMPLAINT 12th. - "In preaching from that text, 'He that came down from heaven is above all,' he said a person might go on in sins, in drunkenness, in Sabbath-breaking even to rioting; but I must tell you for your comfort, if you belong to the election of



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

grace, Christ will bring you home."

*Defence.* – "I did not encourage sin, in preaching upon John iii. 31, in saying that persons might go on in sin, &c. By the word *might*, I had not the intention to give them liberty. But if they were so perverse, that they would for some time longer continue in sin and increase iniquity; yet if they belonged to the election of grace they should be brought home by faith and repentance; which affords comfortable thoughts, but such, I think, as must most certainly reprove and reproach such as yield themselves to sin with hopes of after repentance."

*Result.* – "We judge these words are a very ill and unwarrantable use of the doctrine of election, and of very dangerous tendency."

COMPLAINT 14th. – "We are uneasy with his wandering from town to town to the disturbance of towns and churches, and neglecting his own church at home."

*Defence.* – "I have never preached in other churches without the consent of their pastors, nor in other towns without invitation, which I suppose a privilege granted in the gospel to the ministers of Christ, that I propose by the grace of God never to part with. If you will instance to me any criminal neglect of my own church, I shall endeavor to be suitably thankful to you, and, by the Lord's help, amend for the future."

*Result.* – "Voted that we, having reason to fear that [Mr. Bliss](#) hath been incautious in his compliance with invitations to preach in some other ministers' parishes, exhort him for the future carefully to observe the testimony and advice of the late convention which he hath signed. But we do not find he hath neglected his own charge, but on the contrary his faithfulness and diligence were testified by many."

[Mr. Bliss](#) had been almost incessantly occupied in attending religious meetings, and also, says the result, in attending "the multitude of souls that have flocked to him for his advice and direction." His sermons, generally extemporaneous, had been produced without much previous study, and contained many hasty expressions and mistakes, which more mature reflection would have prevented. This was one of the main causes of difficulty on his part. The council also state, that "principles contrary to the doctrines of grace have been espoused by some persons in this place, which hath occasioned their stumbling at some truths which had been delivered to them."<sup>10</sup> This, and the spirit of opposition and prejudice on the part of the people, caused them to "overlook," in the language of the council, "the zeal, faithfulness, and love of souls, with which, we are persuaded, he hath ministered to his people." While the council disapproved of the incautious and improper manner in which [Mr. Bliss](#) had treated some of the doctrines of the Bible, it bore testimony to his usefulness as "the instrument of God in carrying on his remarkable gracious work in this town." Both parties were admonished, and advised to mutual confession and reconciliation.

[Mr. Bliss](#) made a confession in presence of the council,

10. Christopher C. Baldwin, Esq., the Librarian of the American Antiquarian Society, has furnished me with extracts from the Rev. David Hall's MS. Journal. Under March 7, 1742, he says, "Was at Concord last week. Discoursed with some of [Mr. Bliss](#)'s opposers. I find they are rank Arminians. Was at several houses. Mr. Beaton made me a present of Shepard's 'Sound Believer'; and it is indeed a valuable present." Mr. Hall was an admirer of [Mr. Bliss](#) and Mr. Whitfield. In several places in his journal he speaks of the affairs of Concord, and generally in favor of [Mr. Bliss](#).



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

satisfactory to them and the church, a large majority of which was always in his favor.<sup>11</sup>

The proceedings of this council, like many other similar attempts to settle difficulties, did not allay public excitement, nor heal the divisions in the town. New instances of withdrawal took place, notwithstanding the efforts of different committees, chosen by the church, to treat with the disaffected.<sup>12</sup>

July 11, Monday (Old Style): John Bliss was born to [Phoebe Walker Bliss](#) and the [Reverend Daniel Bliss](#) of [Concord](#).

September 13, Tuesday (Old Style): A council of 14 churches convened for consideration of 22 points of complaint against the [Reverend Daniel Bliss](#) as the minister at the 1st Parish Church of [Concord](#). Their deliberation would consume 6 days, at the end of which the council would consider that a resolution of the difficulties had been obtained. (Not so.)

11. In the Boston Evening Post, of March 14, 1743, is published a letter from a “gentleman of unquestionable veracity in Hopkinton,” giving an account of a sermon preached there by [Mr. Bliss](#), in which it is said, “He began in a low, moderate strain, and went on for some time in the same manner; but towards the close of his sermon, he began to raise his voice, and to use many extravagant gestures, and then began a considerable groaning amongst the auditors, which as soon as he perceived, he raised his voice still higher, and then the congregation were in the utmost confusion. Some crying out in the most doleful accents, some howling, some laughing, and others singing, and [Mr. Bliss](#) still roaring to them to come to Christ, — they answering, — “*I will, I will, I’m coming, I’m coming.*”

12. [Lemuel Shattuck](#)’s 1835 [A HISTORY OF THE TOWN OF CONCORD;...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



REVEREND DANIEL BLISS

REV. DANIEL BLISS

1744

September 4, Friday: A council of 14 churches had in [Concord](#) in 1743 consumed 6 days in consideration of 22 points of complaint against the [Reverend Daniel Bliss](#) as the minister at the 1st Parish Church [1ST PARISH CHURCH](#) Concord, and had presumed that the matter had been put to bed. On this day, however, the townspeople voted not to allow the local religious dissident group the privilege of holding public worship in the town-house, and not to exempt them from their responsibility to share in the financial support of the town's ordained minister.

September 4, 1744, the town voted, not to hear "the result of the last venerable council that sat"; not to free those persons who had separated from Mr. Bliss from their proportion of the ministerial tax; and not to allow them the privilege of holding public worship in the town-house. But a petition of 47 inhabitants, "who have, by the advice of two councils, separated from the ministry of Mr. Bliss," was presented to the General Court, October 17; and they were exempted, by an act passed January 19, 1745, from all ministerial charges since (June 1743), they had maintained or shall maintain public worship among themselves. They petitioned the town several times afterward for assistance to build a meeting-house, but were unsuccessful.<sup>13</sup>

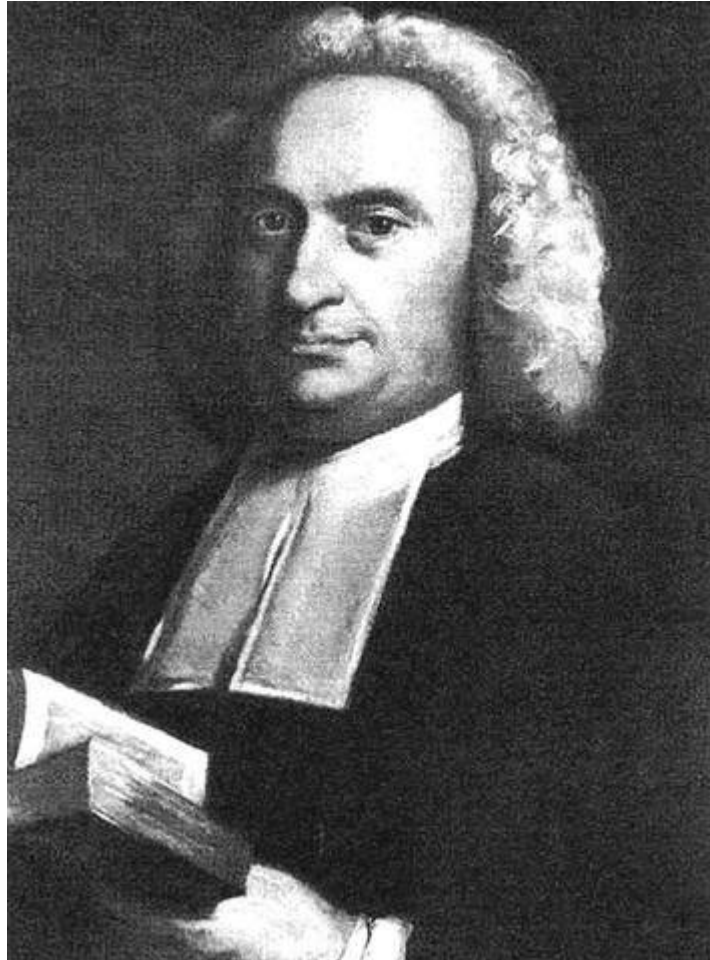
13. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD:...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

October 17, Wednesday (Old Style): The General Court of the Massachusetts Bay Colony was presented with a petition, from 47 residents of [Concord](#), objecting to the manner in which they were being treated by the town. They felt they ought to be allowed to worship on their own, and that they ought not to be required to provide financial support for a minister, the [Reverend Daniel Bliss](#) of the 1st Parish Church, against whom they had personal objections.



REVEREND DANIEL BLISS

REV. DANIEL BLISS

1745

At James Holden’s Black Horse Tavern at the intersection of Main Street and Sudbury Road in Concord, built some 5 years earlier, Deacon Samuel Miles and 19 other disaffected members of the 1st Parish Church met in protest against the preaching of the Reverend Daniel Bliss and formed the West Church, or West Congregation, or “Black Horse Church.” (By 1800 postmaster John L. Tuttle would turn this building into the local post office. Nathan Brooks and his 2d wife Mary Merrick Brooks would live in this structure from their marriage in 1823 until Brooks’s death in 1863 and Mrs. Brooks would continue in this house after his death. The building would be bought by William Munroe, founding benefactor of the Concord Free Public Library, in preparation for construction of the library building, and moved in 1872 to what is now 45 Hubbard Street. It is now known as the Nathan Brooks House.)

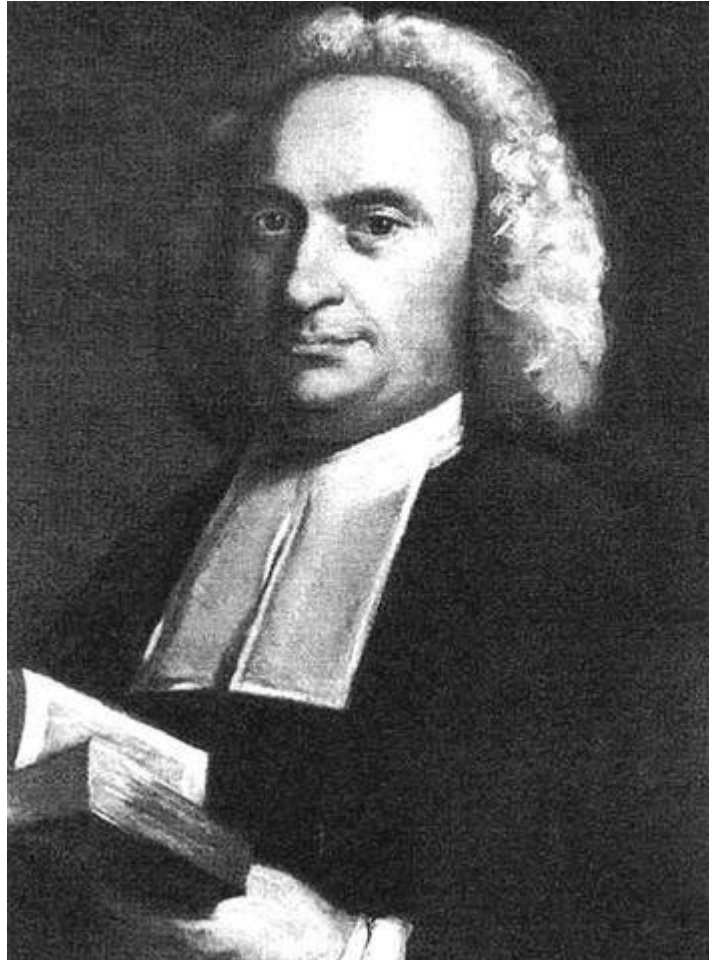


OLD HOUSES

May 21, Tuesday (Old Style): Thomas Theodore Bliss was born to Phoebe Walker Bliss and the Reverend Daniel Bliss of Concord.

1746

February 20, Thursday (1745, Old Style): In [Concord](#), additional charges were leveled against the [Reverend Daniel Bliss](#) of the 1st Parish Church. There would be a series of 8 meeting to examine these charges.



June 6, Friday (Old Style): In [Concord](#), the [Reverend Daniel Bliss](#) responded to the list of fresh charges leveled against his ministry at the 1st Parish Church.

The first meeting of the first parish was held September 19, 1746, at which the parish officers were chosen. The two societies in this parish continued to hold separate meetings. Another council was called by the disaffected brethren, whose proceedings I have not be able to find. Additional charges were also laid before the church, February 20, 1746, and at eight subsequent meetings examined. Mr. Bliss's defence, June 6th, appears at length on the church records, but the charges are not found there. As far as appears from the defence, they related principally to his preaching in the parishes of other ministers, or encouraging lay preachers in his own, or to alleged personal indiscretions. Mr. Bliss had preached to the separatists in [Boston](#), at Springfield, and at Worcester, where he had been



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

"earnestly requested by a multitude of souls." Mr. Cotton, of Newton, excluded him from his pulpit.<sup>14</sup>

14. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD:....](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



**REVEREND DANIEL BLISS**

**REV. DANIEL BLISS**

**1747**

March 22, day (1746, Old Style): Hannah Bliss was born to [Phoebe Walker Bliss](#) and the [Reverend Daniel Bliss](#) of [Concord](#).

1748

April 26, Tuesday (Old Style): In backwoods [New York](#), William Johnson and Tiyanoga left Onondaga for Mount Johnson.

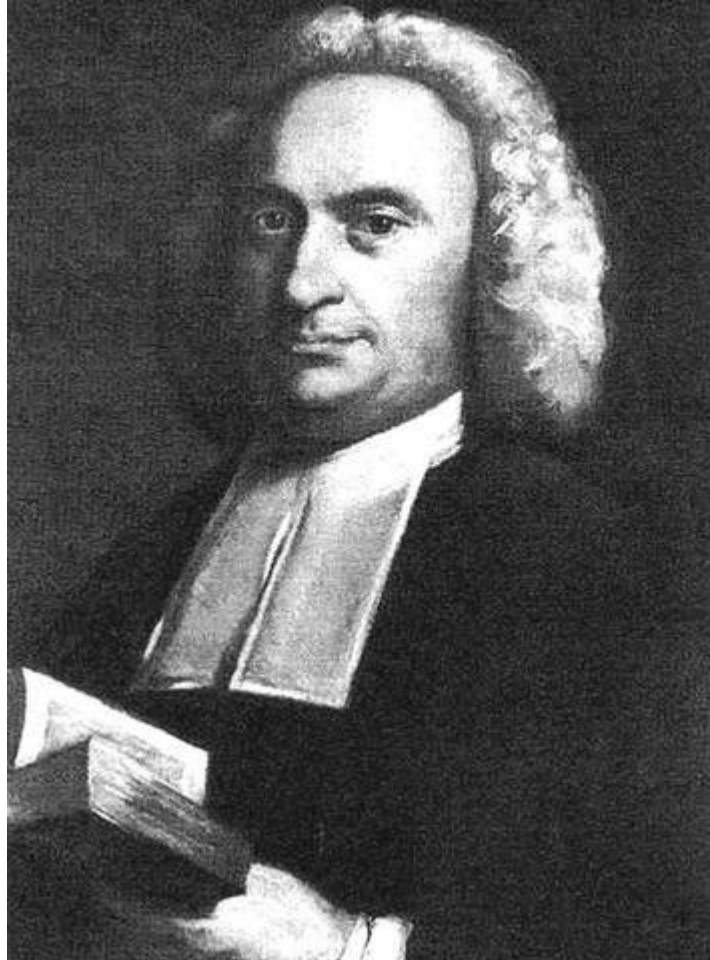
The [Reverend Daniel Bliss](#) preached at the 1st Parish Church in [Concord](#). Here are his notes:



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

May 16, Thursday (Old Style): At Mr. Ebenezer Hubbard's home in [Concord](#), a committee of 5 ministers assembled to attempt to resolve once and for all the controversy that had been in long standing in Concord over the activities of the [Reverend Daniel Bliss](#) the 1st Parish Church.



May 20, Monday (Old Style): At Mr. Ebenezer Hubbard's home in [Concord](#), the committee of 5 ministers resolved, to their own satisfaction, the controversy that had been in long standing in Concord over the activities of the [Reverend Daniel Bliss](#) the 1st Parish Church.

May 27, Monday (Old Style): The West Congregation of [Concord](#) voted to accept the conclusion that had been reached at the home of Mr. Ebenezer Hubbard by the panel of 5 ministers. (When push would come to shove, however, on August 15th, they would find themselves unable.)

July 2, Tuesday (Old Style): John Bliss was born to [Phoebe Walker Bliss](#) and the [Reverend Daniel Bliss](#) of [Concord](#).

August 15, Monday (Old Style): The West Congregation of [Concord](#), the dissidents, found themselves unable to implement the advices of the panel of 5 ministers that had met earlier that year. There were additional reasons, it seemed, why they still could not merge into the 1st Parish Church under the [Reverend Daniel Bliss](#).

The West Congregation had voted, May 27th, "to adhere to the results of the venerable councils called by them, and the indulgence obtained from the Great and General Court."<sup>15</sup> The proceedings of the above council were laid before it, August 15;



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

but for reasons ably drawn up, the advice they contained was not complied with. They were advised to unite with the other church, and settle a colleague with Mr. Bliss. This they could not do; for, being a minority, they had no hopes of obtaining a person of their choice. "We came out from Mr. Bliss and his church," say they, "not on account of any sudden transport of passion, but with mature consideration, with true principles of Christianity, and with the best of advice." They also stated, that Mr. Bliss was not on terms of fellowship with many neighboring churches; and, should a reunion be effected, they were desirous of having this restored. The following documents relate to this subject. The first appears on the church records; and the second was among the papers laid before the General Court.<sup>16</sup>

15. On the 18th of February, 1748, the Hon. James Minott and several others, a committee of the West Congregation in Concord, petitioned the General Court, praying that they may be enabled to settle an orthodox minister among themselves at the joint charge of the inhabitants of the first precinct in said town, and to erect a suitable house for public worship. A similar one had been presented to the town, May 15, 1745, but not granted. Orders of notice passed on this petition. Committees were appointed to take it into consideration at several successive meetings of the Legislature, before whom the remonstrances of the precinct, the first church, and Mr. Bliss, were made. The Legislative Journal says, April 12, 1749, "Whereas the petition of the West Society in Concord has been continued over to this time, that the parties therein concerned might agree their differences among themselves, but there being no prospect of such agreement," voted, that a committee be appointed "to take said petition, and answers thereto, and all other papers in the case, under their consideration, hear the parties now attending, and report what they judge proper for the Court to do thereon." Reported April 21, and again referred to the next session, and "the parties recommended to compromise their difficulties in the mean time." How it was finally disposed of, I have not learned.

16. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD;...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)

(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

1749

[Concord](#)'s 3d meetinghouse, the one created in 1712 with a special place for the segregation of Negro attenders, was modified by the addition of pews for the white Concordians.

The congregation of the 1st Parish Church in [Concord](#) made its covenant. Only adult males signed. Lyle and Boston, identified on this document as "Negroes," were able to sign (because they were after all human males, although they were black slaves), but not even the [Reverend Daniel Bliss](#)'s goodwife –since she was of the female persuasion– was so entitled:

*The Chh solemnly Expressed their renewed Vows & Engagements to the Lord,  
the male Members standing & lifting up the hand & the female standing the Time of Reading.*

In [Concord](#), James Minott, Jr., John Jones, Ephraim Jones, Nathaniel Whittemore, Ephraim Wood, Joshua Brooks, Simon Hunt, and Samuel Minot were Selectmen. (eight selectmen?)

In [Concord](#), Ephraim Jones was Town Clerk.

Ephraim Jones was [Concord](#)'s deputy and representative to the General Court.

James Minott of [Concord](#) was an Assistant and Counsellor.

Chambers Russell of [Concord](#) was serving as Judge of the Court of Common Pleas and of the Court of Vice-Admiralty.

Succession of the deacons of Lincoln:<sup>17</sup>

Names.	Chosen.	Died.	Age.
Benjamin Brown	Aug. 20, 1747.	April —, 1753.	—.
Joshua Brooks	April 18, 1749.	June 26, 1768.	80.
John Gove	April 18, 1749; was in office about 40 years.		
Samuel Farrar	Dec. 28, 1763.	April 18, 1783.	75.
Joshua Brooks, Jr.	Dec. 28, 1763.	March 8, 1790.	70.
Edmund Wheeler	May 6, 1784.	June 1, 1805.	74.
Samuel Farrar	May 6, 1784.	Sept. 19, 1829.	93.
Eleazer Brooks	Nov. 6, 1794.	Nov. 9, 1806.	80.
John Hartwell	April 9, 1804.	Nov. 2, 1820.	73.
Thomas Wheeler	Sept. 2, 1805.		
James Farrar	April 27, 1812.		
Eleazer Brooks	April 27, 1812.		



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

The church [in Lincoln] has never had a confession of faith. The covenant into which the communicants enter does not differ materially from that in the Concord Church. The principles of the first organization of the church appear to have been somewhat more liberal than those of the Rev. Mr. Bliss. As early as 1749, it was voted not to "require public relations of religious exercises, as a condition of admission into the church," but it was left optional with the candidates to do it or not. Public confessions before the whole church and congregation for crimes, were not uncommon until late in Dr. Stearn's ministry.<sup>18</sup>

February 9, Thursday (1748, Old Style): The 1st Parish Church of the [Reverend Daniel Bliss](#) in [Concord](#) voted that:

"1. We have not any certain intelligence given, that any churches are not in charity with us, as is thought and supposed by our brethren that have withdrawn from us.

"2. The ground mentioned by them of this their surmise is, 'that this church hath passed many votes in vindication of Mr. Bliss, before and since the sitting of the church's council, which have been reversed by the said council, and the committee of reverend ministers lately with us.' This we look upon to be insufficient to give dissatisfaction to any church whatsoever, if it be remembered that this church accepted and complied with the advice given by both the councils and committees aforesaid.

"3. Whereas our brethren point us to the churches whereof the council was formed, that advised to their withdrawal from Mr. Bliss, which they conceive to be among the dissatisfied; let it be observed, that as this church had nothing to do in calling or laying any matters before the council, so we apprehend that for this church to make application to those churches to give them satisfaction, would be a contradiction to that which we have said before the late venerable committee was with us, and hath not been reversed by complying with the result, which hath this passage, viz., 'Yet we cannot think that this will justify your withdrawal, or that of any others from the church, and embodying in a new church state without asking a dismissal from the church;' which passage, if our brethren would own to be just, we apprehend they would no more say any thing concerning our making satisfaction to the churches whereof that council consisted, which advised to their withdrawal from us. And indeed we apprehend it to be sufficient to give satisfaction to any church or churches, when we shall be properly informed by them of their uneasiness together with the reason thereof. Further we think it needless to reply; but on the whole

17. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD;...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)

(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)

18. Ibid.



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

would say, that, this church having accepted the result of the late venerable committee of reverend ministers, viz. Messrs. Joseph Sewall, moderator, John Webb, Hull Abbot, William Hobby, and Nathan Stone, which was chosen by the first parish in Concord, it must not be expected by any that this church will go into any measures contradictory to said result. DANIEL BLISS, *Pastor.*"<sup>19</sup>

The dissidents would respond:

"This may certify all whom it may concern, that we have seen and heard so much proved (as we apprehend) against Mr. Bliss of Concord, especially with respect to his notorious prevarications and wronging the truth; and the meanness and mistakes in his public performances, and what has passed thereupon in councils; that we cannot comfortably hold communion with him, nor those that abet him. The confessions drawn by him, or for him, are far from being satisfactory. The withdrawal of the West Church will therefore be justified by knowing, impartial judges. The proposals for union offered last year by the reverend ministers seem to them impracticable, until Mr. Bliss and church have sought to obtain the charity of neighbouring churches, which they have neglected or refused, under pretence they knew of none that are not in charity with them, as they have represented. Whereupon it don't appear to us practicable for the West Church in Concord to return to the First Church; nor can it serve any interest of religion till the outstanding difficulties above mentioned be removed, with their other apparent aversions to all our Christian proposals. Nor can we look upon ourselves bound by the laws of Christ, and the order of these churches, to hold further communion with them. Upon which we humbly offer on their behalf, that their distressed condition may find relief by this honorable Court, that their hands may be strengthened to build upon that foundation this Court hath laid for them. All which we humbly submit and pray.

John Hancock, Oliver Peabody, Thomas Parker,  
John Barnard, John Gardner, William Cook.  
"The First Church in Lancaster as having received no satisfaction.  
Timothy Harrington, *Pastor*  
Daniel Rogers, [of Littleton.]  
"May 8, 1749."<sup>20</sup>

19. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD:....](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)
20. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD:....](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

1750

January 4, Thursday (1749, Old Style): There were those in [Concord](#) who did not appreciate the efforts of the [Reverend Daniel Bliss](#), and at this point some of those who lived in the southwest part of the town presented a petition, that they be allowed to set up a separate worship among themselves, separate from his central 1st Parish Church establishment. (This could never, however, be allowed.)

After repeatedly petitioning the town and the General Court, the southeasterly part became a precinct in 1746, and a town, called Lincoln, April 19, 1754. The north part of the town was incorporated in 1754 as the District of [Carlisle](#); but the inhabitants not being able to agree where to place the meeting house it was set back again after three years. Several of the opposers of the Rev. Mr. Bliss lived in the southwest part of the town, and a petition was presented, Jan. 4, 1750, for liberty to set up public worship among themselves, but it was not granted.

The ostensible reason of those who had endeavoured to be separated from the main society, was their remoteness from public worship. This was true in some cases, but not always. The cause is rather to be found in the internal divisions....<sup>21</sup>

[A WEEK](#): History has remembered thee; especially that meek and humble petition of thy old planters, like the wailing of the Lord's own people, "To the gentlemen, the selectmen" of Concord, praying to be erected into a separate parish. We can hardly credit that so plaintive a psalm resounded but little more than a century ago along these Babylonish waters. "In the extreme difficult seasons of heat and cold," said they, "we were ready to say of the Sabbath, Behold what a weariness is it." – "Gentlemen, if our seeking to draw off proceed from any disaffection to our present Reverend Pastor, or the Christian Society with whom we have taken such sweet counsel together, and walked unto the house of God in company, then hear us not this day, but we greatly desire, if God please, to be eased of our burden on the Sabbath, the travel and fatigue thereof, that the word of God may be nigh to us, near to our houses and in our hearts, that we and our little ones may serve the Lord. We hope that God, who stirred up the spirit of Cyrus to set forward temple work, has stirred us up to ask, and will stir you up to grant, the prayer of our petition; so shall your humble petitioners ever pray, as in duty bound –" And so the temple work went forward here to a happy conclusion. Yonder in Carlisle the building of the temple was many wearisome years delayed, not that there was wanting of Shittim wood, or the gold of Ophir, but a site therefor convenient to all the worshippers; whether on "Buttrick's Plain," or rather on "Poplar Hill."

21. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



**REVEREND DANIEL BLISS**

**REV. DANIEL BLISS**

February 13, Tuesday (1749, Old Style): All attempts to bring back together the split halves of the 1st Parish Church of [Concord](#) had failed:

"The votes of both churches having been read; and it appearing that the First Church has agreed to accept of and comply with the advice of the later venerable committee of ministers, called by the parish to give their Christian advice; and are very unwilling to come into any measures contradictory to, or inconsistent with, the said advice; have made other proposals which have been considered and answered by the First Church in the parish as being not satisfactory to them; and inasmuch as a reconciliation and union seem at present difficult and almost impracticable; therefore voted, that nothing further be done at this time towards calling and settling a colleague with [Mr. Bliss](#)."<sup>22</sup>

**DANIEL BLISS**

October 8, Monday (Old Style): All attempts to bring back together the two split halves of the 1st Parish Church of [Concord](#) having failed, there began a general abandonment of the struggle.

Another council consisting of the Rev. Messrs. Israel Loring of Sudbury, John Gardner of Stow, and William Cook, invited by the West Church, met here, October 8, 1750, to consult on the propriety of their proceedings, and advised the members not to unite with the other church. From this time, however, the controversy principally ceased. Many, disaffected with the First Church, found an asylum in the church at Lincoln, after the incorporation of that town in 1754; others had become reconciled by mutual concessions. A few only remained separate till the death of Mr. Bliss.

The West Church existed about fourteen years, and supported public worship the most part of the time, though no minister was settled. The Rev. Messrs. [John Whiting](#), John Gardner, Ebenezer Winchester, Benjamin Stevens, \_\_\_ Marsh, and probably others, were preachers; Samuel Miles and Jonathan Buttrick, deacons; and Josiah Hosmer and Ezekiel Miles, "choristers to set the tune for the congregation."<sup>23</sup> The Rev. Mr. Loring administered the sacrament, March 25, 1750, and at several other times.

The secession from Mr. Bliss was not made, like most others in New England,<sup>24</sup> because the pastor was not zealous enough in promoting the religious excitement of the times, but on account of his supposed or real errors in his preaching and pastoral conduct. Some thought he was too zealous and too enthusiastic; and, though wishing the spread of true religion, they thought Mr. Bliss took improper measures to promote a revival. It cannot be denied that the influence of the clergy was very great in

22. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)

(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)

23. The prudential affairs of the society were managed by a clerk, treasurer, or committee of three, and two collectors. Captain Stephen Hosmer was clerk (whose papers have furnished me with many facts), and Nathaniel Colburn and Charles Prescott, Esq., at different times, treasurers. The Hon. James Minott was a leading member. Three hundred pounds currency were raised to support preaching, in the same proportion as other taxes, in 1747; £500 in 1748; and £800 in 1749. The collectors were vested with the same authority as in towns.

24. See Trumbull's History of Connecticut, Vol. II.



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

promoting and confirming the unhappy divisions in this town, though acting conscientiously in opposition of Mr. Bliss. The troubles in Concord were the cause of great disturbance in the neighboring churches; some individuals espousing the cause of Mr. Bliss, and some that of his opponents. A division took place in the Rev. Mr. Loring's society; and several councils were called to settle them. Similar effects were produced elsewhere. These facts give but an imperfect idea of the condition of the town in this important period of its history. Did the limits of this work permit, a more full account of the ecclesiastical documents, which have accidentally fallen into my hands (a part only of which are in the church records), would be given, but the details already made lead us to view this controversy too important to be passed over without a particular notice. Though mingled with much personal feeling and altercation, producing division among ministers, in societies and families, between husbands and wives, parents and children, which scarcely finds a parallel even in modern sectarianism, and the details of which might be well to bury in oblivion; yet it involved many important principles in theology and church discipline, and teaches the inefficiency of ecclesiastical councils to settle personal difficulties. To its results may be traced the introduction of those more liberal feelings and sentiments, which lead people to think and judge for themselves, and not to depend too exclusively on the opinions of the clergy.<sup>25</sup>

November 19, Monday (Old Style): Samuel Bliss was born to [Phoebe Walker Bliss](#) and the [Reverend Daniel Bliss](#) of [Concord](#).

25. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



**REVEREND DANIEL BLISS**

**REV. DANIEL BLISS**

**1752**

November 5, Sunday: Martha Bliss was born to [Phoebe Walker Bliss](#) and the [Reverend Daniel Bliss](#) of [Concord](#).

1754

November 16, Saturday: The [Reverend Daniel Bliss](#) preached at the 1st Parish Church in [Concord](#). Here are his notes:





**REVEREND DANIEL BLISS**

**REV. DANIEL BLISS**

**1757**

July 23, Saturday: Joseph Bliss was born to [Phoebe Walker Bliss](#) and the [Reverend Daniel Bliss](#) of [Concord](#).

Giuseppe Domenico Scarlatti died at his home in Madrid, at the age of 71. The body would be placed in the Convento de San Norbeto (since the convent would be suppressed in 1845, no trace of the grave now remains).

A setting of the Pater noster by Johann Christian Bach was performed for the initial time, in the church of San Fedele, Milan, directed by the composer.



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

1759

In [Concord](#), Samuel Merriam, James Chandler, John Flint, Stephen Hosmer, Jr., and Jonas Heywood were Selectmen.

In [Concord](#), John Beaton continued as Town Treasurer.

Charles Prescott was [Concord](#)'s deputy and representative to the General Court.

At the age of about 12 or 13, Hannah Melvin of [Concord](#), having experienced religious conversion, was accepted into the church.

### THE MELVINS OF CONCORD

Due to the religious upheaval in [Concord](#) involving his family, the 1st marriage of Charles Miles in 1756 had been officiated at by a Justice of the Peace rather than the local minister, but in this year, having reconciled with the church, his 2d marriage was officiated at by the [Reverend Daniel Bliss](#).

James Minott of [Concord](#) was an Assistant and Counselor. James Minot, Jr. died, and left his "dwelling house, barns and all of the other buildings on the home lot [in [Concord](#)] to my son Ephraim" Minot.

### COLONIAL INN

## Representatives of Lincoln<sup>26</sup>

Chambers Russell	'54-57, '59, '62, '63, '5.	Joshua Brooks	1809-1811.
Samuel Farrer	1766-1768.	Leonard Hoar	1812-1814.
Eleazer Brooks	'74-'78, '80, '5, '7, '90-'2.	William Hayden	1815, 1816.
Chambers Russell	1788.	Elijah Fiske	1820-1822.
Samuel Hoar	'94, '95, '97, '98, 1801, '3-'8.	Joel Smith	1824.
Samuel Farrar, Jr.	1800.	Silas P. Tarbell	1827, 1828.
Not represented 1758, '60, '62, '69-'73, '79, '81, '82, '86, '89, '93, '96, '99, 1802, '17, '23, '25, '26.			

## Counselors of Lincoln<sup>27</sup>

Hon. Chambers Russell	1759-1766
Hon. Eleazer Brooks	1788 1792-1800

26. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)  
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)

27. Ibid



**REVEREND DANIEL BLISS**

**REV. DANIEL BLISS**

1760

The population of Boston at this point was 15,631, of which some 8% were black. Ordinarily, racial minorities were banned from Boston’s public spaces at important times — they could not, for instance, enter the town Common during militia musters. Also, a 1723 law had barred them from the Common after dark and a 1746 had barred them from “unnecessary” strolling on public streets on Sunday. Custom seems also to have endorsed attacks on well-dressed blacks during the celebratory week of Harvard Commencement. According to a broadside that dates to approximately this year, however,

“Whites & Blacks & Indians too  
And trulls of every sort”

were being expected to be present at a barbecue on the Boston Common in celebration of Council Election Day. Question: would this have been actual blackskins and actual redskins and actual trulls of every sort, or was this an invitation to a general costume party in which the white people of Boston, who were allowed to attend events on the Common, were being expected to show up in fantastical costumes?



In about this year Benjamin Tappan became an apprentice to the silversmith William Holmes in Boston.

Daniel Bliss of Concord, a son of the Reverend Daniel Bliss, graduated from Harvard College ranked 11th in a class of 27. He would read law with Abel Willard, Esq. of Lancaster, who was also of Tory Loyalist affiliation.

DANIEL BLISS [of Concord], son of Rev. Daniel Bliss, was born March 18, 1740, and graduated [at Harvard College] in 1760. He read



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

law with Abel Willard, Esq., of Lancaster, and was admitted to the bar in Worcester County in May, 1765, and soon after commenced practice in Rutland. He removed to [Concord](#) in 1772. He married a daughter of Colonel Murray of Rutland, and, in imitation of his father-in-law, embraced principles opposed by the "sons of liberty." In March, 1775, he left Concord, and was afterwards commissary in the British army at [Québec](#). He subsequently settled in Fredericktown, New Brunswick, where he was a counsellor at law, and afterwards chief justice of the Court of Common Pleas. He died in 1806, aged 66. His was the only estate in Concord confiscated by the government. He was a man of great talents, popular manners, and energy of character.<sup>28</sup>

[ALL CONCORD COLLEGE GRADS](#)

**I AM A NEGATIVE PHILOSOPHER, NOT A POSITIVE ONE:  
PHILOSOPHY NOT BEING ANY SORT OF SCIENCE, I WOULD HOLD THAT  
ANY PHILOSOPHICAL ASSERTION THAT TRAVELS UNDER THE PRETENSE  
THAT IT IS FACTUAL AND ACTUAL MUST BE, TO THE CONTRARY,  
NECESSARILY SPURIOUS AND UNSUBSTANTIATED. A GOOD EXAMPLE IS  
THE OFT-HEARD SUPPOSITION "GOD KNOWS THE FUTURE."  
AS A NEGATIVIST I NEGATE ANY AND ALL SUCH ASSERTIONS.  
THAT DOES NOT REQUIRE ME TO REPLACE THESE PSEUDOFACTUAL  
PHILOSOPHICAL ASSERTIONS WITH MY OWN COUNTERCLAIMS, SUCH  
AS A POSITIVE ASSERTION THAT IN ORDER TO ALLOW FOR FREE WILL  
AND FREEDOM OF DECISION "GOD CANNOT KNOW THE FUTURE."  
I DO NOT INTEND TO TAKE YOUR GRITTY, GRIMY TEDDY BEAR AWAY  
FROM YOU AND PRESENT YOU WITH A CUTE CUDDLY PANDA.  
I WILL TAKE AWAY YOUR TEDDY LEAVING YOU EMPTY-ARMED.  
I HAVE SAID THAT RATHER THAN BEING OF THE OPINION OF BOETHIUS,  
WHO WROTE IN 523AD THAT GOD, BEING ETERNAL, MUST BE  
"OUTSIDE" TIME AND ABLE TO VIEW THE PAST, PRESENT, AND FUTURE  
AS INDIFFERENTLY AND UNCHANGINGLY PRESENT IN HIS ONE WHOLE  
CREATION, I AM INCLINED TO THE OPINION OF MAIMONIDES, WHO  
WROTE IN THE 12TH CENTURY THAT ACCORDING TO THE TALMUD FREE  
WILL IS GRANTED TO EVERY PERSON BY GOD SO THAT WE MAY BE  
JUDGED ACCORDING TO OUR ACTIONS. AS GERSONIDES POINTED OUT  
IN THE 14TH CENTURY, THERE ARE DECIDED LIMITS TO**

28. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)

(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



**REVEREND DANIEL BLISS**

**REV. DANIEL BLISS**

**FOREKNOWLEDGE, AS GOD CANNOT KNOW IN ADVANCE WHICH CHOICE A FREE INDIVIDUAL, IN HIS OR HER FREEDOM, WILL MAKE: "I HAVE SET BEFORE YOU LIFE AND DEATH, BLESSING AND CURSE: THEREFORE CHOOSE LIFE."**

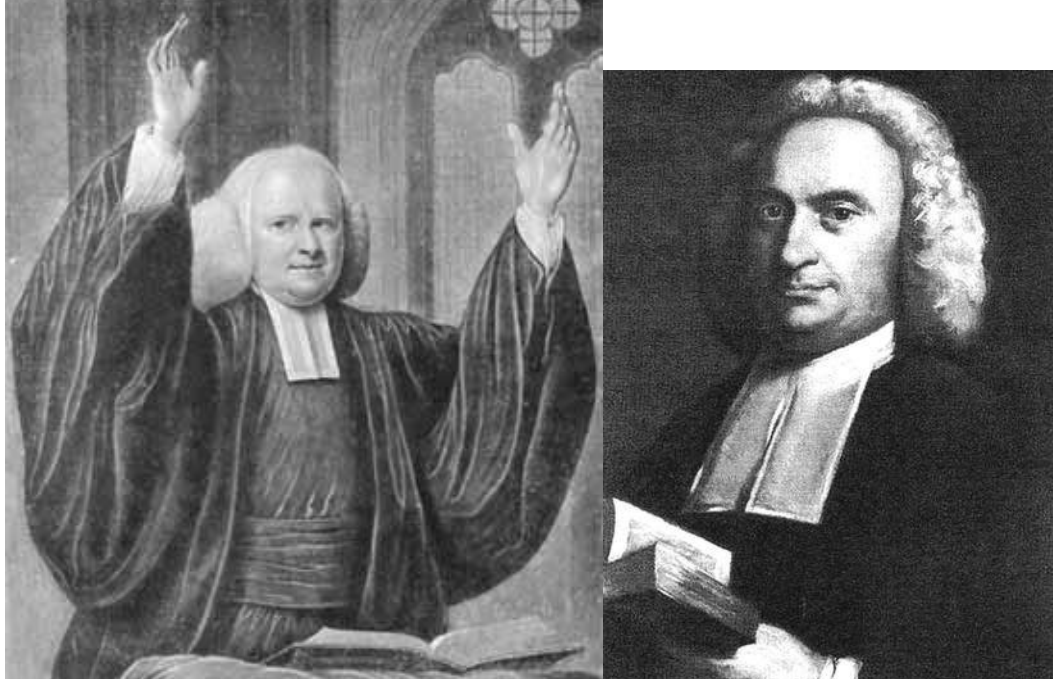
**HOWEVER, I WAS LYING WHEN I SAID THAT. ACTUALLY I HAVE NO PREFERENCE FOR THE PSEUDOPHILOSOPHICAL RANTINGS OF MAIMONIDES AND GERSONIDES OVER THE PSEUDOPHILOSOPHICAL RANTINGS OF BOETHIUS. I AM ENTIRELY NEGATIVE. THERE IS NOT A POSITIVE BONE IN MY BODY.**

## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

1764

March 11, Sunday: The Reverends [George Whitefield](#) and [Daniel Bliss](#) preached at the 1st Parish Church of [Concord](#).



Mr. Whitfield visited Concord again, March 10, 1764. The next day being Sabbath, Mr. Bliss, at the special request of Mr. Whitfield, preached in the morning, and Mr. Whitfield in the afternoon. This was one of Mr. Bliss's most powerful efforts, and made such an impression on Mr. Whitfield as led him to remark, "If I had studied my whole life, I could not have produced such a sermon." But it was the last time Mr. Bliss ever appeared in the pulpit. He was soon after taken sick with a [consumption](#), in which he languished till his death. A special fast, on his account, was held in Concord, May 4. The Rev. Daniel Emerson, of Hollis, prayed; and the Rev. William Lawrence preached, from Psalm ciii. 3, in the morning; and the Rev. Mr. Clark prayed, and the Rev. Jonathan Loring preached, from Psalm lxxv. 2, in the afternoon. All difficulties between Mr. Bliss and the neighboring ministers were happily settled at this meeting. He died about 12 o'clock at noon, just a week after. He was buried on the 16th. His bearers were the Rev. Messrs. Martin, Stone, Swift, Bridge, Lawrence, Emerson, Clark, and Loring. During the ministry of Mr. Bliss, 290 persons were admitted to the church in full communion, 328 owned the covenant, and 1424 were baptized.<sup>29</sup>

29. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)

(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

May 11, Friday: The pastor of the 1st Parish Church, [Daniel Bliss](#), died in [Concord](#). His coffin would be fashioned by Ebenezer Hartshorn, who would fasten its cover with 500 broad-headed coffin nails and 500 small white tacks (gloves and jewelry would be provided to the bearers of this coffin).



Distinguish between the Reverend [Daniel Bliss](#) (1714-1764) of [Concord](#), the father, and his son [Daniel Bliss, Junior](#) (1739-1805) the lawyer of [Concord](#) and then of Frederickton, New Brunswick.



The [Rev. DANIEL BLISS](#) was son of Mr. Thomas Bliss, and born at Springfield, in January, 1715. His grandfather, Samuel, one of ten children, five sons and five daughters, who removed with his mother, Mrs. Margaret Bliss, to that town in 1646 (her husband's name not being known), married Mary, daughter of John Leonard, in 1664, and died in 1720. Thomas was born in 1667, and died in 1733. The Rev. Daniel was graduated at Yale College in 1732. While at college he imbibed those principles of thought and action for which he was distinguished in after life. Some time after he left college he received an invitation to settle at Guilford in Connecticut, but was not ordained. The following long epitaph appears on his monument in the Hill Burying-Ground.

"Here lies Interred the Remains of the Rev. Mr. Daniel Bliss, Pastor of the Church of Christ in Concord, who Deceased the 11th Day of May, Anno Dom: 1764 Ætatis suæ 50.

"Of this beloved Disciple and Minister of Jesus Christ 't is justly observable, that in addition to his natural and acquired abilities, he was distinguishedly favoured with those eminent Graces of the Holy Spirit (Meakness, Humility, and Zeal), which rendered him peculiarly fit for and enabled him to go through the great and arduous work of the Gospel Ministry, upon which he entered in the 25th year of his age. The Duties of the various characters he sustained in Life, were performed with great strictness and fidelity. As a private Christian he was a bright example of Holiness in Life and Purity in Conversation. But in the execution of y<sup>e</sup> ministerial office he shone with Peculiar Lustre, — a spirit of Devotion animated all his performances;— his Doctrine dropped as y<sup>e</sup> Rain and his lips distilled like the Dew:— his Preaching was powerful and searching;— and he who blessed him with an uncommon Talent in a particular Application to y<sup>e</sup> Consciences of men, crowned his skilful Endeavours w<sup>th</sup> great success. As y<sup>e</sup> work of the Ministry was his great Delight, so he continued fervent and diligent in y<sup>e</sup> Performance of it, till his Divine Lord called him from his Service on Earth to the Glorious Recompense of Reward in Heaven; where as one who has turned many unto Righteousness he shines as a star for ever and ever.

"`His soul was of y<sup>e</sup> Angelic Frame,  
The Same Ingredients, and the mould y<sup>e</sup> same,  
Whom y<sup>e</sup> Creator makes a Minister of Fame.'  
Watts."



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

Mr. Bliss married Phebe Walker, of Strafford, Connecticut, in 1738. She died July 2, 1797 aged 84, having had 9 children. 1. Daniel, who will be noticed among the college graduates; 2. Phebe, who married the two ministers who were successors of her father; 3. John, who died young; 4. Thomas Theodore, who lived at Brimfield, held a commission in the army of the American revolution, and was a brave, but unfortunate officer. He was taken prisoner at the first campaign in Canada, at the Three Rivers, with all his company, and retained as a hostage during the war. He died at Cambridge in 1802; 5. Hannah, who was drowned at Springfield; 6. John; 7. Samuel, who was an officer in the British army, during the Revolution in New York and New Jersey. He had an island in the Bay of Fundy granted to him; 8. Martha, who married Isaac Hoar; 9. Joseph, who died at Plymouth, New Hampshire. It is somewhat remarkable that the two of Mr. Bliss's sons should have been ardent Tories and two, ardent Whigs.<sup>30</sup>

May 23d, 1764, Deacon Samuel Minot was chosen standing moderator, the Rev. Daniel Emerson, of Hollis, New Hampshire, "moderator extraordinary," and Messrs. Simon Hunt, John Cuming, Jonathan Puffer, Ephraim Brown, and James Barrett, a committee "to assist the moderator in hearing and preparing any matters to be laid before the Church." Early in June a day of fasting and prayer was kept in the church; and the Rev. Messrs. Hall of Sutton, Hutchinson of Grafton, Searls of Stoneham, and Bridge of Framingham, assisted in the public religious exercises on the occasion. On the 11th of October, 1765, the church voted, though not unanimously, to receive into its communion members of the late West Church, who chose to offer themselves. Some had already united; and some others were disposed to do so. That all difficulties might be settled before the ordination of another minister, a council was called, consisting of the Second church in Cambridge, and the churches in Grafton, Wilmington, Framingham, and Marlborough; and met here, November 26, 1765. Their proceedings are not recorded.<sup>31</sup>

30. Mr. Loring preached on the next sabbath two funeral sermons; in the morning, from Zach. i. 5, and, in the afternoon, from Job xix. 25, 26, 27.

Ebenezer Hartshorn made Mr. Daniel Bliss's coffin "Five hundred broad-headed coffin-nails and five hundred small white tacks were put on the cover." "White ones used to be used, but lately they use them that are japanned black." Gloves and rings were given at the funeral. The late Thomas Clark, Esq., of Boston, had in his possession a ring, given to his grandfather the Rev. Jonas Clark, as one of the pall-holders. His funeral expenses, paid by the town, were £66, 13s. 4d.

Mr. Bliss published the following work: "The Gospel hidden to them that are lost. Being the substance of two sermons preached. Published at the repeated request, and free cost, of some who heard them. 1755."

31. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD;...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)

(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



REVEREND DANIEL BLISS

REV. DANIEL BLISS

1774

September: 14-year-old [Noah Webster, Jr.](#) rode horseback to New Haven to matriculate at [Yale College](#).

[Dr. Joseph Lee](#) despite his notorious Tory beliefs had been able to serve on important [Concord](#) committees. Like the [Reverend Daniel Bliss](#), he was refusing to sign any document which smacked of sedition. At this point he split with the church by opposing the rule of the Reverend [William Emerson](#) over the 1st Parish Church. He completed his ostracization in Concord by not only refusing to join a protest march of the militia on [Boston](#), but also by going secretly into Cambridge ahead of them and warning his Tory friends of the upcoming citizen action. When a “body of the people” called for an explanation of such conduct, however, he attempted an apology:

When I coolly reflect on my own imprudence, it fills my mind with the deepest anxiety. I deprecate the resentment of my injured country, humbly confess my errors, and implore the forgiveness of a generous and free people, solemnly declaring that for the future I will never convey any intelligence to any of the court party, neither directly nor indirectly, by which the designs of the people may be frustrated, in opposing the barbarous policy of an arbitrary, wicked, and corrupt administration.


CHANGE IS ETERNITY, STASIS A FIGMENT



REVEREND DANIEL BLISS

REV. DANIEL BLISS

1835

 September 12, Saturday: [The Liberator](#).

It was the Bicentennial of the founding of the town of [Concord](#) and [Waldo Emerson](#) stood before its assembled citizenry in the old church to deliver the 2d Centennial Anniversary Address. The structure was packed so full that it was felt appropriate to place props under the galleries. Still “one of them settled alarmingly with the weight,” and when it “cracked ominously” some members of the audience made a rush to save themselves. Emerson, however, read for an hour and three-quarters: “A Historical Discourse, Delivered before the Citizens of Concord, 12th September 1835.” (See Rusk, Volume I, pages 451-453.) Good people, they sat still to hear about themselves. The paper told them how fine New Englanders were and what a grand institution the New England town meeting was:

It is the consequence of this institution that not a school-house, a public pew, a bridge, a pound, a mill-dam, hath been set up, or pulled down, or altered, or bought, or sold, without the whole population of this town having a voice in the affair. A general contentment is the result. And the people truly feel that they are lords of the soil. In every winding road, in every stone fence, in the smokes of the poor-house chimney, in the clock on the church, they read their own power, and consider, at leisure, the wisdom and error of their judgments.

THE LIST OF LECTURES

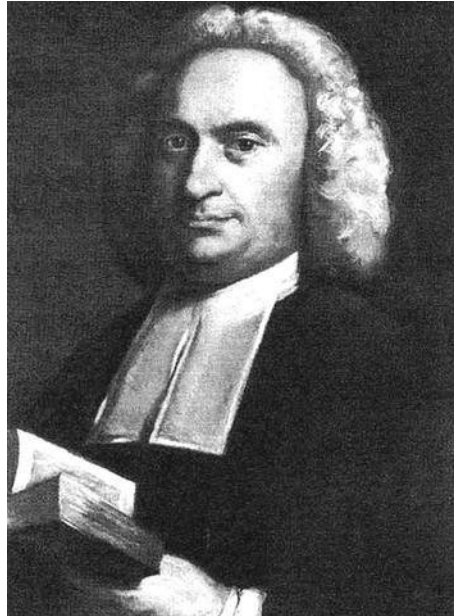
[Waldo](#), in his wisdom, specifically called for the compensated emancipation of all American slaves (no compensation whatever to the slaves for their stolen labor, of course, and no provisions whatever for their illness or old age), followed of course by a total black repatriation to the coast of Africa. He supposed this could be accomplished at the ridiculously low cost of one week’s wages, which is to say approximately \$6, per white citizen worker: “It is said, it will cost a thousand millions of dollars to buy the slaves, — which sounds like a fabulous price. But if a price were named in good faith, — with the other elements of a practicable treaty in readiness, and with the convictions of mankind on this mischief once well awake and conspiring, I do not

## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

think that any amount that figures could tell, founded on an estimate, would be quite unmanageable. Every man in the world might give a week's work to sweep this mountain of calamities out of the earth."

As part of the oration, [Emerson](#) referred to the charges brought against the [Reverend Daniel Bliss](#) as having been brought by the "lovers of order and moderation" who disapproved of "religious excitements."



As part of the oration, [Emerson](#) pointed out that after the Reverend "[John Eliot](#)'s praying Indians" had requested permission to establish a "praying village" near [Concord](#), and had been granted such permission,

It is the misfortune of Concord to have permitted a disgraceful outrage upon the friendly Indians settled within its limits, in February, 1676, which ended in their forcible expulsion from the town.



That's all. Nothing about racial mass murder, or the violation of the innocent woman and child.

[John Shepard Keyes](#) liked this one heck of a lot — self-congratulation being right up his alley:

At any rate I had never enjoyed so much in a day before and I keep the manuscript of Emersons oration to this day as my greatest literary treasure, and I mean never to part with it.

### J.S. KEYES AUTOBIOGRAPHY

O C R the 64 pages of:  
[Waldo Emerson](#)'s "A Historical Discourse,  
Delivered before the Citizens of Concord,

**REVEREND DANIEL BLISS****REV. DANIEL BLISS**

12th September 1835"

Fellow Citizens,  
The town of Concord begins, this day, the third Century of its history. By a common consent, the people of New England, for a few years past, as the second centennial anniversary of each of its early settlements arrived, have seen fit to observe the day. You have thought it becoming to commemorate the planting of the first inland town. The sentiment is just, and the practice is wise. Our ear shall not be deaf to the voice of time. We will review the deeds of our fathers, and pass that just verdict on them we expect from posterity on our own.

the eternity of nature



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

A quotation from page 36 of Dr. [Edward Jarvis](#)'s TRADITIONS AND REMINISCENCES OF CONCORD, MASSACHUSETTS 1779-1878, in regard to the elaborate mechanics of this celebration, is to be found on the following screen:

[next screen]

The dinner tent was in the field where now (1875) stands the dwelling of Judge Brooks. Mr. Shepherd, the excellent keeper of the hotel, was professionally ambitious and unwilling to set out a cheap dinner to which the multitude should come. He would get one that would be honorable to his hotel and to the town. The majority and the leading influences in the committee agreed with him and accepted his proposition to have a dinner at the cost of a \$1.50 for each person. There was not then nor has there since been any doubt that Mr. Shepherd's dinner was worth that sum or that as a matter of entertainment it was an honor to his skill and good taste and honorable dealing with customs. But although about 400 ate at this table and enjoyed the intellectual feast that followed, there was yet very many to whom it was an impossibility and these were kept away, who otherwise might have joined in the festivity and contributed by their presence to swell the gathering of Concord and her children and children's children at their family homes.... They remembered and brought up the scene on the Common when Lafayette was entertained in 1825 and said that this, like that, was for the glorification of the rich and [that it was] framed [planned] with the necessary consequence of the mortification of the mass of the people. Means were taken and influences used to persuade people not to accept this hospitality as alluded to in the article opposite then printed in the Concord paper. [The article referred is a letter dated September 12, 1835, signed "The wife of a Middlesex farmer," and describes the events of the centennial celebration: "I notice those who in independence might leisurely recline on a hair-cloth sofa with a volume of the *ILLIAD*, or ride in a splendid carriage to variegate the scene; here were those, who in the humbler walks of life ply their needles or tend their dairies for a livelihood -- all, all seemed happy without any inequality or distinction.... Most of us have the **means** of educating our children, as well as those who count their thousands; let us do it, and ever impress on their minds that true greatness and superiority consists more in wisdom and merit than in splendid equipages and fine houses."...]... When the committee had finished their work and paid all the bills for expenses incurred under their direction, they found that they had exceeded the town's appropriation by about one hundred dollars. At first view, seeing that all this town's money had been expended in carrying out the purposes of the town, it would seem that this excess should be reported to the town and an additional appropriation asked for the payment. But the committee remembered the dissatisfaction that had been manifested by some and the undercurrent of censure that had been stirred by the leading malcontents and thought it more wise to ask no more grant of the town and avoid any opportunity of public complaint or unkind taunting at the gathering of the people. They therefore unanimously agreed to pay this deficiency out of their own private funds, each paying an equal proportion of the whole.



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

Meanwhile, on the opposite coast of the continent, [Richard Henry Dana, Jr.](#) was getting involved again in the port business of carrying hides, ferrying passengers, etc., in San Pedro harbor just as in San Diego harbor, the biggest difference between the two anchorages being that the ship was now farther offshore.

### AND NOW, FOR SOMETHING ENTIRELY DIFFERENT, A REPORT FROM OUR SAILOR:

*The next morning, according to the orders of the agent, the Pilgrim set sail for the windward, to be gone three or four months. She got under weigh with very little fuss, and came so near us as to throw a letter on board, Captain Faucon standing at the tiller himself, and steering her as he would a mackerel smack. When Captain T\_\_\_\_\_ was in command of the Pilgrim, there was as much preparation and ceremony as there would be in getting a seventy-four under weigh. Captain Faucon was a sailor, every inch of him; he knew what a ship was, and was as much at home in one, as a cobbler in his stall. I wanted no better proof of this than the opinion of the ship's crew, for they had been six months under his command, and knew what he was; and if sailors allow their captain to be a good seaman, you may be sure he is one, for that is a thing they are not always ready to say. After the Pilgrim left us, we lay three weeks at San Pedro, from the 11th of September until the 2nd of October, engaged in the usual port duties of landing cargo, taking off hides, etc., etc. These duties were much easier, and went on much more agreeably, than on board the Pilgrim. "The more, the merrier," is the sailor's maxim; and a boat's crew of a dozen could take off all the hides brought down in a day, without much trouble, by division of labor; and on shore, as well as on board, a good will, and no discontent or grumbling, make everything go well. The officer, too, who usually went with us, the third mate, was a fine young fellow, and made no unnecessary trouble; so that we generally had quite a sociable time, and were glad to be relieved from the restraint of the ship. While here, I often thought of the miserable, gloomy weeks we had spent in this dull place, in the brig; discontent and hard usage on board, and four hands to do all the work on shore. Give me a big ship. There is more room, more hands, better outfit, better regulation, more life, and more company. Another thing was better arranged here: we had a regular gig's crew. A light whale-boat, handsomely painted, and fitted out with stern seats, yoke, tiller-ropes, etc., hung on the starboard quarter, and was used as the gig. The youngest lad in the ship, a Boston boy about thirteen years old, was coxswain of this boat, and had the entire charge of her, to keep her clean, and have her in readiness to go and come at any hour. Four light hands, of about the same size and age, of whom I was one, formed the crew. Each had his oar and seat numbered, and we were obliged to be in our places, have our oars scraped white, our tholepins in, and the fenders over the side. The bow-man had charge of the boat-hook and painter, and the coxswain of the rudder, yoke, and stern-sheets. Our duty was to carry the captain and agent about, and passengers off and on; which last was no trifling duty, as the people on shore have no boats, and every purchaser, from the boy who buys his pair of shoes, to the trader who buys his casks and bales, were to be taken off and on, in our boat. Some days, when people were coming and going fast, we were in the boat, pulling off and on, all day long, with hardly time for our meals; making, as we lay nearly three miles from shore, from forty to fifty miles rowing in a*

**REVEREND DANIEL BLISS****REV. DANIEL BLISS**

day. Still, we thought it the best berth in the ship; for when the gig was employed, we had nothing to do with the cargo, except small bundles which the passengers carried with them, and no hides to carry, besides the opportunity of seeing everybody, making acquaintances, hearing the news, etc. Unless the captain or agent were in the boat, we had no officer with us, and often had fine times with the passengers, who were always willing to talk and joke with us. Frequently, too, we were obliged to wait several hours on shore; when we would haul the boat up on the beach, and leaving one to watch her, go up to the nearest house, or spend the time in strolling about the beach, picking up shells, or playing hopscotch, and other games, on the hard sand. The rest of the crew never left the ship, except for bringing heavy goods and taking off hides; and though we were always in the water, the surf hardly leaving us a dry thread from morning till night, yet we were young, and the climate was good, and we thought it much better than the quiet, hum-drum drag and pull on board ship. We made the acquaintance of nearly half of California; for, besides carrying everybody in our boat,- men, women, and children,- all the messages, letters, and light packages went by us, and being known by our dress, we found a ready reception everywhere.

At San Pedro, we had none of this amusement, for, there being but one house in the place, we, of course, had but little company. All the variety that I had, was riding, once a week, to the nearest rancho, to order a bullock down for the ship. The brig Catalina came in from San Diego, and being bound up to windward, we both got under weigh at the same time, for a trial of speed up to Santa Barbara, a distance of about eighty miles. We hove up and got under sail about eleven o'clock at night, with a light land-breeze, which died away toward morning, leaving us becalmed only a few miles from our anchoring-place. The Catalina, being a small vessel, of less than half our size, put out sweeps and got a boat ahead, and pulled out to sea, during the night, so that she had the sea-breeze earlier and stronger than we did, and we had the mortification of seeing her standing up the coast, with a fine breeze, the sea all ruffled about her, while we were becalmed, in-shore. When the sea-breeze died away, she was nearly out of sight; and, toward the latter part of the afternoon, the regular north-west wind set in fresh, we braced sharp upon it, took a pull at every sheet, tack, and halyard, and stood after her, in fine style, our ship being very good upon a taughtened bowline. We had nearly five hours of fine sailing, beating up to windward, by long stretches in and off shore, and evidently gaining upon the Catalina at every tack. When this breeze left us, we were so near as to count the painted ports on her side. Fortunately, the wind died away when we were on our inward tack, and she on her outward, so we were in-shore, and caught the land-breeze first, which came off upon our quarter, about the middle of the first watch. All hands were turned-up, and we set all sail, to the skysails and the royal studding-sails; and with these, we glided quietly through the water, leaving the Catalina, which could not spread so much canvas as we, gradually astern, and, by daylight, were off St. Buenaventura, and our antagonist nearly out of sight. The sea-breeze, however, favored her again, while we were becalmed under the headland, and laboring slowly along, she was abreast of us by noon. Thus we continued, ahead, astern, and abreast of one



## REVEREND DANIEL BLISS

## REV. DANIEL BLISS

*another, alternately; now, far out at sea, and again, close in under the shore. On the third morning, we came into the great bay of Santa Barbara, two hours behind the brig, and thus lost the bet; though, if the race had been to the point, we should have beaten her by five or six hours. This, however, settled the relative sailing of the vessels, for it was admitted that although she, being small and light, could gain upon us in very light winds, yet whenever there was breeze enough to set us agoing, we walked away from her like hauling in a line; and in beating to windward, which is the best trial of a vessel, we had much the advantage of her.*

Wilhelm Wierprecht, director of the Berlin Gardes du Corps-Musik, received a patent for a bass tuba.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 12th of 9th M 1835 / I dreamed a dream last night which I have often thought of thro' the day. I was at the School in [Providence](#) where I saw a scene, which I shall not describe - It was among the classical Schollars & my mind was so wrought upon by it, that I fell to preaching to them with a powerful voice & with such regularity & connection as made me wonder at my self as when ever I have offered any thing among them my expressions have been few & under a degree of embarrassment - Well I have greatly desired & laboured much for the welfare of that Institution, but if things remain as they were when I was last there, & if they should prove as I saw them in my dream last night - it is Certainly time there was some change in its condition. -*

RELIGIOUS SOCIETY OF FRIENDS



REVEREND DANIEL BLISS

REV. DANIEL BLISS

1985

John Whittemore Teele's THE MEETING HOUSE ON THE GREEN: A HISTORY OF THE FIRST PARISH IN [CONCORD](#) AND ITS CHURCH. 350TH ANNIVERSARY 1635-1985 (Concord MA: The First Parish in Concord)

COPYRIGHT NOTICE: In addition to the property of others, such as extensive quotations and reproductions of images, this "read-only" computer file contains a great deal of special work product of Austin Meredith, copyright ©2017. Access to these interim materials will eventually be offered for a fee in order to recoup some of the costs of preparation. My hypercontext button invention which, instead of creating a hypertext leap through hyperspace -resulting in navigation problems- allows for an utter alteration of the context within which one is experiencing a specific content already being viewed, is claimed as proprietary to Austin Meredith - and therefore freely available for use by all. Limited permission to copy such files, or any material from such files, must be obtained in advance in writing from the "Stack of the Artist of Kouroo" Project, 833 Berkeley St., Durham NC 27705. Please contact the project at <kouroo@kouroo.info>.



"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"  
in William Faulkner's INTRUDER IN THE DUST



Prepared: December 15, 2017



REVEREND DANIEL BLISS

REV. DANIEL BLISS

# ARRGH AUTOMATED RESEARCH REPORT

## GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.

Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in



**REVEREND DANIEL BLISS**

**REV. DANIEL BLISS**

the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.  
Place requests with <kouroo@kouroo.info>. Arrgh.